

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, APRIL 4, 1907.

NEW SERIES VOL. IX, NO. 14.

If you want to be on the right side be sure always to put the best construction on the words and acts of your brethren. Much harm is done by misjudging.

That is a poor outlook on the Christian life which cannot rise above a man's look-out for himself. "Seek ye first the Kingdom of God and His righteousness."

Some Christians seem to mistake aspiration for inspiration, and allow it to convert all of what they ought to do for the glory of God, into a mess of pottage for themselves.

It seems a good way for the railroads to keep even with the fare reduced to two cents, is to have a little more care in running and not kill so many people and thus have the more to carry.

There is nothing truer than that gifts and faculties long unused are finally expunged. How suggestive then the scriptural injunction that "whatsoever thy hand findeth to do, do it with thy might."

The clean thing has happened in the Oklahoma convention in the triumph of constitutional prohibition. They have fixed in the organic law of the land just where should be in every State constitution.

If your friend develops a fault, even a real bad fault, don't put him away from you as unsuitable or unworthy but go to him and help him to correct and mend that fault and so make him the more a friend.

The real reason that priest was not admitted through heaven's gate was not that he had no fellow mortal with him but that he had not the Christ with him. Like the Pharisee he sought to go on his own merits.

How cheap is human life when whiskey is any part of the equation? A ham sandwich and a drink of liquor were the main factors in the two murders the other day in St. Louis. But the day of redemption from this awful liquor curse draweth nigh.

Some people seem to think they are quite religious because they patter around and do little showy things for the church and charity, who inwardly love the praise of men and who will quit it all in disgust soon enough if the expected praise is not forthcoming.

Human kindness is a fine expression of that distinguishing law of our Master's Kingdom which requires us to "love our brother as He has loved us," and it requires more of moral muscle to enable some Christians to practice that virtue than some of them seem to possess.

There are two extremes to which too many men are addicted. One is saving till it amounts to penuriousness and soul dwarfishness, and the other is spending so wildly and lavishly that nothing remains out of the earnings for helpful uses. Well directed energy, close economy and wise benevolence is the divine rule.

No Christian can live usefully and happily out of the church any more than, or even so much as one in the church can neglect all of his church duties and bear fruit for the Master. Without doubt the path of duty is in the church and it is the only one that leads successfully to growth and happiness.

There is a lot of consolation in the thought that it is not our task to make the whole world go right, but we ought to find inspiration for all the Christian activities in the divine injunction which says, "Whatsoever thy hand findeth to do, do it with thy might," each one over against his own house."

The desire to do good as our Master did, as illustrated by the Good Samaritan, is far greater than that to accumulate wealth, to govern or direct others, or even to surpass all others in popular society. The well done thou good and faithful servant "awaits especially those who trust in the Lord and do good."

It is said that "great souls don't take trouble to heart like little ones." That may be true, but it requires a tremendous lot of effort on the part of some would-be great people to show their greatness. Sometimes we have thought that a grunt or two and a little less of greatness would have been more in keeping with the facts and gained a little more sympathy.

They are trying to apply to Dr. R. J. Campbell of London who has gone off on the new theology hobby, the Bible aphorism, "they that will live godly shall suffer persecution," but they can find an easier and more fitting one than that, to-wit: "The way of the transgressor is hard." Clifford seems to be trying to get in the same boat with Campbell but there is not quite room.

A genuine Christian can always dignify his religion enough without dignifying himself with loud and frequent exclamations of pumped up ecstasy or vociferous professions of exalted sanctity. The Publican "went down to his house justified rather than the other," solely because he trusted in the mercy of God through the justifying righteousness of another—the Christ.

It is about supere that the tramp had the foot-ball science down to its finest point. His friend asked him if he ever played the game. The answer was, "No; but I once got caught in a drove of stampeded wild mules." If any one can find a little more humane likeness for that modern barbarian "let him now make it known or forever hereafter hold his peace."

A very optimistic reporter in writing up the Baptist news from South Carolina says "the outlook is said to be excellent" yet he goes on to say that "there are three ministers for every church." Now if he means that every church employs three ministers, the situation is fine indeed, but if he means that two out of every three of the preachers are idle it looks dreary. Let us hope it is not quite so bad.

Mr. Roosevelt has much to say about "not flinching, not fouling, and hitting the line hard," all of which he is able to do and sometimes does do, but it seems to us that he is losing one of his finest opportunities by not turning loose a real sledge hammer harder upon the hoary head of that old adulterous and treasonable enemy of all good government and moral living—the Mormon octopus.

There are not a few church people like the tramp whom the lady asked why he didn't go to work and earn a support. His ready reply was that he was "too heavy to do light work and too light to do heavy work, and so it is as you see I can't find anything that I can do." And that is apparently the trouble with a large lot of church people. They forget the widow and her two mites.

We have no blood aristocracy in this country nor titled dignitaries to erect castles or classes, but money sometimes becomes exceedingly bumptious. A talent for accumulating wealth honestly is to be admired and commended, and generally such fortunate ones are democratic and considerate. But it takes the quick rich adventurer with methods doubtful and tricks that deceive to put on the airs of nabocracy.

A lapsed Christian Scientist gave the same reason for his lapsing that a certain holiness man did for his apostasy and that was that the strain on his conscience was too great for his will-power. And so it would seem that the profession of any theory that has neither literal fact nor conscious experience to support it is too great a tax on the really honest man. His constant effort to keep up appearances is too exhaustive.

The first appreciable effect of strong drink is the creation of an appetite, in fact an appetite like that for food, or as the thirst for water, growing to be more insatiable if not more dominating. It is so exacting as to risk all chances of harm or hurt and even death. Its second effect is hopeless thralldom, imprisoned and bound with chains of adamant that the human will can never break. May God save our young men from such a fate.

No doubt Mr. Rockefeller's view of the general financial situation is not far from correct. He thinks overcapitalization of stock is very hurtful, that government control of railroads would be of very great advantage, that too much haste to get rich has done incalculable mischief and that it will be difficult to prevent a crash and the recurrence of hard times.

This man Rockefeller is to be relied on as a safe prospector and promoter when money is to run and grow and become millions, why may it not be that his hind sights and side sights are as reliable as his foresights? Anyhow let not the Lord's saints rush into a panic, but remember that "the name of the Lord is a strong tower the righteous run in to it and are safe."



## Salvation and Rewards.

E. L. Watson.

It seems that one of the hardest things for people to do, when studying doctrines, is to distinguish between salvation and rewards. Failure at this point is the real cause of belief in postscript. On the other hand, failure here is the cause of much of the do-nothingness of many professed Christians.

The fact is, misunderstanding at this point has done untold harm to many people and to Christianity generally. If it is possible to do so let us separate the two and distinguish between them: that the least converted child can see the difference and know what salvation is and what rewards are. To do this, let us ask and answer questions.

Question:—What is meant by salvation? Answer:—By salvation is meant the deliverance of the soul from the condemnation of sin, the dominion of sin and the final consequences of sin; the complete work of regeneration by the Holy Spirit; the impartation of eternal life to the soul; the implanting of the divine nature in the soul and the preservation of the soul to eternal bliss in heaven.

See as proof of this, Rom. 8:1; John 3:18; 5:24; Titus 3:5; John 3:9; I. Peter 1:23; II. Peter 1:4; Eph. 1:13; 17:11-15; I. Peter 1:5.

Question:—Is salvation wholly a gift of God's grace, or a mixture of gift and compensation?

Answer:—It is absolutely and wholly a gift of God's grace, without the least influence of any work whatever on man's part. No outward act whatever has anything to do with it in saving the soul.

See Eph. 2:8; Rom. 8:30; 4:4, 5; 11:5; 6; II. Tim. 1:9; Titus 2:5.

Question:—How is this salvation obtained?

Answer:—Wholly, solely, only and alone by believing in Jesus Christ.

This believing unto salvation is associated with, or accompanied by, consciousness of guilt before God and repentance for sin, but salvation is, according to the Scriptures, speaking from the sinner's standpoint, hinged wholly and solely on believing in Jesus Christ. See John 3:16; 3:24; 5:24; 6:40; 47; Acts 16:30, 31; Rom. 10:4; Eph. 2:8; I. John 5:13.

Question:—Why is God so gracious as to save wholly by grace and solely through faith?

Answer:—Because only thus can He honor what His Son Jesus Christ has done for the lost.

We are told that He (Christ) was made sin for us, II. Cor. 5:21; that He was made a curse for us, Gal. 3:13; that He bore our sins in His own body on the tree, II. Peter 2:24; that He suffered for us, II. Peter 3:18; that He died for our sins, I. Cor. 15:3; 4; and that with His blood He purchased eternal redemption for us, Heb. 9:12; therefore, to honor the sufferings of His Son, our salvation must be wholly for His sake, because of what He has done—and must be eternal. Any work whatever on the sinner's part, either before or after believing, to help in saving the soul would detract from the glory of Christ, and belittle His atoning sufferings. Faith is not a work, but the outstretched hand of the hell-deserving soul receiving the gracious gift of eternal life through the merits of Jesus Christ. This poor, sin-burdened soul, realizing its lost condition and the mercy of God extended through Christ, by trusting

Jesus to save commits itself to God once and forever to be kept and saved by His "grace in Christ Jesus." See II. Tim. 1:12; I. Peter 1:5; John 6:37; 10:27-30.

Therefore should the believing one never do any work whatever the soul would be saved, for it is saved "by grace through faith" in Christ, all for Christ's sake. Also should the believing one do ten thousand works it would still be saved by grace through faith, only and alone for Christ's sake. Consequently, in point of salvation, there is not one particle of difference between the saved. The salvation of every soul is absolutely the same, and all and only for Christ's sake, that all may glory in the Lord only for salvation. I. Cor. 1:31. It was because of this glorious fact that Paul could write, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I. Cor. 1:30.

And it was because of the same gracious truth that he could write in another place: "Ye are complete in him, who is the head of all principality and power." Col. 2:10. So much, then as to what salvation is.

But somebody is ready to say: "If that is true, what is the use of doing anything? If there are no benefits derived from obedience and good works, why work and obey? Now those questions are the outgrowth of misunderstanding. There are benefits, great benefits, received for both obedience and good works, but those benefits do not help in the least in the salvation of the soul from death, but are blessings bestowed on the saved as appreciative compensation for childlike obedience and service; and these benefits or blessings are, according to the Scriptures, received both here and hereafter, and are called in the Scriptures rewards. That brings us to the second part of the subject, and to the question, What is a reward?

Answer:—Scripturally speaking, a reward to the saved is not pay for service, as to an hireling; but appreciative recompense, as a father's blessing. Consequently a reward far exceeds wages. Servants receive wages; dutiful children receive rewards; and sometimes servants get rewards in addition to their wages as an expression of appreciation. Gen. Grant got wages all during the war between the States for actual service as a soldier, but when he went to New York in 1867 he was given a reward of \$100,000 by the citizens, as an expression of their appreciation of what he had done.

The saved are God's children by regeneration, received in salvation, and it is, therefore, His duty as a Father to keep them and provide for them; and it is their duty as His children to honor, obey and serve Him. If they do wrong, He will chasten them for their good, as a good father does his children, see Heb. 12:5-10; but if they are obedient and faithful and true, He not only provides for them and keeps them but lovingly rewards them. He knows every circumstance and every act and thought, and as a Father He shows His loving appreciation by rewarding each one of the saved for all true obedience and God-honoring service. Therefore, naturally, the truer the obedience, and more self-sacrificing the service, the greater will be the recompense of appreciation.

It is thus with families here, and God dealth with us as with sons. Heb. 12:7. It was on this principle that Christ said that those who left all for Him should receive an hundred fold, Mt. 19:29; and it was on the same ground that He said to those who suffer for Him "great is your reward

in heaven," Mt. 5:12. On the same principle, also, Paul wrote that those whose works stand the test shall be rewarded, while those whose works are burned shall suffer loss, though they themselves "shall be saved; yet so as by fire." I. Cor. 3:11-15. Brethren, there is absolutely no difference between the saved as to the salvation of the soul, but there has been, is now, and always will be, great difference between the saved as to the blessings enjoyed as rewards for obedience and service.

Do you see that man? He has trusted Christ to save his poor lost soul and is, therefore, eternally saved "by grace through faith," but baptism is a humiliating duty and he does not obey but substitutes something in its stead. He will never see His Father's smile on that point.

See that poor woman? She sits up with the sick and gives to the poor when not really able to do so. God sees it, she shall receive her reward. See that young man and lady? They have given up many things, that they enjoyed as young people, for Christ's sake. He sees, He knows, they shall receive their reward.

See those others standing there? They are saved, but not happy now. Why? They have dishonored God by disobedience and idleness, if not by actual sin, and they feel it, they are getting no reward.

Do you see that faithful child in its mother's arms? See her approving smiles? It is getting a reward. See that unfaithful child? See mother's sad face? Its disobedience did not destroy it; mother would not kill it, but it has no reward, no approving smile.

Can you see it now? Salvation is one thing, and is "by grace through faith" in Christ, and rewards are another thing altogether. If you want to be saved trust in Jesus and trust Him alone. If you want to be rewarded as a child honor God by living right, by obeying Him, and by faithful service.

## Bible Authority for a Call to the Ministry.

(A paper read before the Baptist Pastor's Conference of Meridian, Miss., Feb. 26, 1907, by J. D. Cook, and requested for publication in the Baptist Record.)

I know there are plain examples of God-called men to God-given work in the Old Testament scriptures, as Samuel. (I. Sam. 3:4), Jonah, (Jonah 1:1, 2), and others still that can be cited. But I take it that my theme has reference to the Christian ministry specially.

This subject, so generally believed by Baptists, seems to be without any plain, straightforward, positive, "Thus saith the Lord" in the New Testament, the place to go to find Christian doctrines. But there must be some scripture that has reference to a "divine call" to the ministry; otherwise our Baptist people are believing a doctrine without Bible foundation. If this subject is without a precedent, example, command, or anything of the kind in the New Testament, then I have a theme on a par with "infant baptism" in so far as scriptural authority is concerned.

In my peregrinations through the Word, I have seen some passages that have impressed me that there is foundation there for this old doctrine that every Baptist preacher has had to answer to at his ordination, as though he believed it, too. The Saviour said to Peter and Andrew (Mat. 4:18), "Follow me, and I will make you fishers of men." In Matt. 10:2-4 we have

the names of the apostles. In the 5th verse of Matt. 10 we have these words, "These twelve Jesus sent forth, and commissioned them saying, go, etc." and in the 7th verse to the same twelve, "And as ye go, preach." From these scriptures it is clear that Jesus called the apostles to the special work of preaching the gospel. That others besides these would be needed to preach the gospel, we learn from this scripture—words of our blessed Lord, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:38). Notice that the disciples are enjoined to importune the Lord to do the sending; hence we infer that in answer to the prayer, He will send those of his own selection. On this scripture Dr. Broadus says (Com. on Matt. pg. 211), "Any man who is called of God to devote himself to preaching the gospel will have felt something, ought to have felt much of this pitying love for his perishing fellowmen, and will have prayed much for their rescue."

The followers of our Lord, when they were selecting one to take the place of Judas, seem to have been imbued with the belief that the Lord always had a large part in such important matters; for we learn from Acts 1:24, that "They prayed, and said, thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."

Paul believed that he was divinely called. He tells us that when he heard the voice on the Damascus road, he said, "Who art thou Lord?" and he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (Acts 26:15-19). Observe that this call to Paul was to make him a minister, and his special field; "the Gentiles." He says further, that he was "ordained a preacher." I. Tim. 2:7). He believed in divine direction to the field. Hear him after the vision at Troas, (Acts 16:9, 10), "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

From I. Tim. 3:1-8 it appears that Paul believed that the office of the preaching ministry would be perpetuated by God putting the desire of the work into the hearts and lives of those having in them the proper qualifications for this heavenly calling—one of these special characteristics being, "apt to teach."

May I add to this paper the question, How may I know that I am called to preach, and answer the question very briefly by saying, 1. To know beyond the shadow of a doubt that I am a Christian. (II. Cor. 5:17; I. John 3:14; I. Tim. 1:12). For how can I testify, if I do not first know? (I. John 1:1-3). 2. To know that I have a burning, unquenchable desire to be instrumental in the salvation of the unsaved. "Wee woe me if I preach not the gospel." (I. Cor. 9:16), and then the development of the saved in the christian graces (I. Cor. 13:8). 3. And an aptness or ability to teach. (I. Tim. 3:2), and that there are

people who want to be taught by me—"Come over into Macedonia and help us." (Acts 16:9).

I believe that every man who has the above qualifications, and the resultants, that is, "people who want to be taught by him," is called of God to preach the gospel. Are you called to preach "the glorious gospel of the blessed God?" If so, make haste to obey "the heavenly vision."

## Meridian Pastors' Conference March 26.

W. A. Roper.

Highland—Pastor Roper preached, subject: "Resurrection of Lazarus." Jno. 11:39.

First Church—Bro. Hailey supplied in the morning on, "Heavenly Citizenship," Phil. 1:27-28.

Seventh Ave.—Bro. Hailey preached in the afternoon.

15th Ave.—Pastor Hailey preached at night.

Bay Springs—Pastor Newton preached on "Robbing God," Mal. 3:7-8. Collection taken for missions.

41st Ave.—Pastor Swain preached, subject: "Holy Spirit," No. 7 of series, Jno. 16:3.

South Side—Pastor Moore preached on "Missions," Matt. 28:18-20. Collection begun.

Pachuta—Pastor Hackett preached, subject: "God's Twofold Gift to Man." Jno. 4:18. Collection for Home Missions. A paper was read by Bro. Swain on, "Repentance, What it is and its Relation to Salvation."

## New Orleans and Home Missions.

Walter M. Lee.

New Orleans Baptists are now in the midst of a great evangelistic campaign. Three of the Baptist churches of the city are holding protracted services. Bro. W. J. Mahoney, pastor of Valance Street church, is being assisted by Pastor-Evangelist W. A. McComb, of Gloster, Miss.; Bro. C. V. Edwards, pastor of the First Baptist church, is being assisted by Evangelist T. N. Compton, of Kentucky; and Bro. W. H. Brengle, pastor of the St. Charles Avenue Baptist church, has with his church Rev. W. H. Sledge, of Atlanta, Ga. The meetings have just begun, but the Holy Spirit is already manifesting His power in producing conversions. These protracted services will continue for several weeks yet. We are praying for a great revival for New Orleans.

Bro. W. A. McComb, who is vice-president of the Home Mission Board for Mississippi, has expressed himself as being deeply impressed with the need of New Orleans as a home missionary field. It is indeed distressingly in need of more Baptist churches and more Baptist missionaries. There are several portions of the city containing from 15,000 to 25,000 inhabitants, which contain no Baptist house of worship whatever.

The Home Mission Board is aiding the work here to the extent of its ability; but this board is sadly in need of funds. Nearly \$200,000 will have to be raised by the Baptists of the South within the next month, in order to put this board out of debt. Mississippi is a strong Baptist State. The Baptists of Mississippi are enormously wealthy. If they could only realize the great need of the destitute sections of the South and South-west, it is beyond doubt that they

would readily contribute great sums to the Home Board for its work. Brethren, New Orleans is a monster of missionary need. The Baptists have a greater opportunity here now than they have ever had in the past. Let Mississippi pastors and churches come up to the help of the Lord in this hour of great need. Do not let our dear old Home Board report a debt at the Convention in May. "Help the hindmost!" Home Missions to the front! Do it now!

## Chalybeate.

Baptized five here yesterday (4th Sunday in March). Raised nearly one hundred dollars for Foreign and Home Missions. It will reach a hundred. Ladies of the church organized an Aid Society.

Every Sunday afternoon, at about the same hour, the young ladies meet for Bible study. The young men meet for prayer and Bible study. The younger children meet under the direction of Miss Eula McKinstry, and learn songs and Bible stories—all meeting at different places. Chalybeate is a country village. W. I. Hargis, University, Miss.

## Seminary Notes.

H. C. Joyner.

There has been a great deal of sickness of late in the Seminary—among both professors and students. La grippe has wrought much among us.

President Mullins had quite a siege with it. He is not yet strong enough to take up his work in full.

Several of our brethren—students—have gone home on account of sickness. Brother McLeod left last week for Mississippi, and tomorrow Brother Allen leaves to take up his work at Peayune, Miss. Bro. Leavell will leave as soon as exams. are over to take up his work with the First church MeComb City. Bro. Cooper also at same time goes to Itabena to take up the work that is patiently awaiting for his arrival. Bro. Morris left at the close of the fall term to take up the work at Port Gibson. Bro. Patterson also goes to Kosciusko as soon as session closes. We are praying in our prayer meeting for the success of the work in "Our Homeland."

Brethren Mahaffy and Stone have gotten good work here—Brother Stone a prosperous and promising mission here in the city under the Walnut Street church (Dr. Eaton's church) and Brother Mahaffy as a church just outside of the city which he reaches by electric car which takes two Sundays. The old boys—those who have been here before are also pastors now. The writer has no regular work but has been out on supply work from one to three Sundays a month since December.

Success to The Record and to the cause in general.

## Acknowledgements.

I herein acknowledge the receipt of contributions for Storm Swept church from the following parties at Coldwater, Miss.—which amount I have forwarded to Sec. Rowe:

Rev. B. R. Hughey ..... \$ 5.00  
Mrs. Etna May Thompson ..... 5.00  
Peach Creek church ..... 5.00  
Hickory Grove church ..... 5.00

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O. D. Bowen.  
Hindsboro, Miss., March 25, 1907.



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## Fifth Sunday Meeting.

The Fifth Sunday Meeting of the Copiah  
County Association was a success. Though  
Saturday was an inclement day, the at-  
tendance in the aggregate was good and  
the number of churches represented was  
better. Two young laymen, Brother W. G.  
Lumrall and Rev. L. L. Bedwell, were elect-  
ed moderator and clerk, respectively. The  
general subject discussed for Saturday and  
Sunday, under the sub-heads, was Evan-  
gelism. All the addresses showed study,  
and of course more than others. There  
but one pastor in this association now  
who has been there more than ten years.  
He is Rev. J. C. Farrar, one of the best  
men in the association.

Two of the pastors, Rev. R. H. Tandy,  
pastor at Hattiesburg, and Rev. J. Wesley  
Dickens, pastor at Crystal Springs, have  
come into our State within the last few  
years. They are much appreciated, and  
strong forces in the work of the association.  
Besides these, Rev. John Thompson, W. S.  
Gogers and L. L. Bunyard were present.  
Rev. J. R. Carter, superintendent of our Or-  
phanage, and the Editor of The Baptist Re-  
cord, ran down together from Jackson, and  
had a pleasant and profitable trip.

Rev. R. L. Dunford, Gallman's new pas-  
tor, was appointed to preach at 8 p. m. Sat-  
urday but the rain prevented a gathering.

One striking and encouraging feature was  
the activity of the young men. Bro. J. Q. Mar-  
tin, a member of Hazlehurst, and a college-  
graduate of the Union, was present and added  
much to the meeting, as did several other  
young men. We were impressed with the ac-  
tive and prominent part taken by teachers.  
Prof. R. L. Bedwell and Prof. G. Montgom-  
ery added greatly to the meeting. Prof.

## THE BAPTIST RECORD.

April 4, 1907.

### Delegates to Southern Baptist Convention.

All brethren who contemplate going to the  
Convention will please send me your names  
if you desire an appointment as messenger  
from the State at large. Appointments will  
be made as the names are received.

Winona, Miss.

A. V. Rowe.

Pastor I. P. Trotter is rejoicing over the  
offering by the First church, Hattiesburg,  
of \$1,200 to Foreign Missions. This is the  
highest figure yet reached by any Missis-  
sippi church for this object. Will not oth-  
ers equal it, or press it hard at least? If  
this church will duplicate this amount for  
Home Missions, it will no doubt hold the  
lead. Fine, Bro. Trotter!

Obedience as an act of performance is in  
no sense faith, but an act of performance  
in the sense of obedience is in the fullest  
sense a symbol of the proof of faith. The  
whole scheme of the Christian life in a  
nutshell is that faith saves, and obedience  
serves. Faith puts us in harmony with God  
and obedience sends us with willing hearts  
and working hands to do the will of God  
even at the cost of self-sacrifice and self-  
denial.

In a recent sermon Rev. L. D. Ross is  
quoted as saying: "The time has come, es-  
pecially among Baptists, when we should  
cease to worship the Baptist gold brick,  
Rockefeller, and turn our attention to the  
poor Carpenter of Nazareth."

The question arises is this man exploiting  
the mere pyrotechnics of the pulpit, defam-  
ing the Baptists, or is he tapping a vein  
of truth that ought to be dug out and sift-  
ed and washed of all earthly clinging and  
adhesions until the pure gold appears? Are  
we really keeping him as the fellow kept  
the goose that laid golden eggs, "for re-  
venue only," are we trying to make the  
best of a bad investment, or are we endur-  
ing him as a necessary evil?

### NOTICE TO CREDITORS.

On March 18, 1907, letters of adminis-  
tration on the estate of J. M. Benson, were  
granted to me by the chancery court of the  
first district of Hinds County, Mississippi.  
All persons having claims against the estate  
are required to have the same probated and  
registered by the clerk of said court within  
one year. Failure to so probate and regis-  
ter for one year will bar claims.

March 20, 1907.

J. L. BENSON,

3t

Administrator.

Lynnland College, advertised in our col-  
umns, is certainly a rare chance for any  
enterprising school man with a little money.  
It can be bought for about eighteen thou-  
sand dollars, half down and time on bal-  
ance. It is situated in a community unsur-  
passed for thrift, beauty, health, society,  
and conveniences. The school is already  
flourishing and famous, and President  
Gwynn's only reason for selling is because  
he and his wife are getting on in years and  
feel the need of a less strenuous life. There  
is no doubt about its being a rare chance  
and a great bargain, as the original cost was  
very much more than is now asked; and it  
is one of the prettiest places between Louis-  
ville and Nashville. Write for information  
to Rev. W. B. Gwynn, Glendale, Ky.

April 4, 1907.

### Our Sanatorium Situation.

The feeling has been growing among  
Southern Baptists that we ought not to  
leave the Catholics to do all the work of  
building, equipping and maintaining hospi-  
tals and sanatoriums. There is a Baptist  
hospital in St. Louis. The Baptists of Texas  
are building one which will cost \$250,000.  
In Mississippi the feeling has been grow-  
ing that our people have grievously erred  
in their long neglect of this blessed work.  
Last fall resolutions were passed at some  
of our Associations urging the importance  
of a Mississippi Baptist Hospital. At the  
last meeting of our Baptist State Conven-  
tion a committee was appointed to consider  
this question and report at our next meet-  
ing. Many people are thinking about it,  
many are interested in it and many are  
willing to give to it.

An opportunity has unexpectedly opened  
to us which I think opens the way to a great  
and glorious work. The College of Physi-  
cians and Surgeons in Memphis have made  
the following proposition through the lead-  
ing pastors of Memphis to the Baptists of  
Mississippi, Arkansas and Tennessee. They  
propose to donate a lot 300 feet square ad-  
joining the lot on which the college is lo-  
cated, easily worth \$25,000.00, on condition  
that we will, within the next 12 months se-  
cure subscriptions amounting to \$75,000 and  
within 2 years thereafter put a building on  
the lot costing not less than \$75,000. The  
group of splendid physicians and surgeons  
connected with that institution assure us  
that they can from the start keep the wards  
for pay patients well filled and they prom-  
ise to do the practice in the charity wards  
free of charge giving them the same atten-  
tion that they give to pay patients. They  
furthermore agree to make an earnest ef-  
fort to raise one-third of the \$75,000 in the  
city of Memphis.

When this proposition was first presented  
to me I was opposed to it. I said that I  
would be delighted to see the Hospital in  
Memphis as a Tennessee Institution but that  
I wanted Mississippi Baptists to build a  
Mississippi Sanatorium. After viewing the  
matter from all standpoints, however, I de-  
cided that this was the step before us and  
ought to be taken. The time will come  
when we must have a Mississippi Sanito-  
rium and then another and another. Some-  
day there must be one in Jackson, another  
in Meridian, another in Hattiesburg, another  
in Vicksburg and others in other Missis-  
sippi cities. I may not live to see this  
glorious situation but it will come. Bap-  
tists will not permanently allow the Cath-  
olics to win the hearts of the world by car-  
ing for the suffering poor while we sit idly  
by and fail to carry out our Savior's prin-  
ciples in this respect.

At present, however, if we were to build  
a hospital in Mississippi we would have to  
be constantly taking collections for it after  
it was built because it would not be self-  
supporting. If we accept the Memphis offer  
we feel confident that the institution will be  
self-supporting from the start. Enough  
money will be made from the pay wards  
to keep up the work of the charity wards.  
Moreover, we will have all the charity  
practice done free of charge by as fine phy-  
sicians and surgeons as there are in the  
South. I think this will only be an in-  
spiration toward the building of Mississippi  
Hospitals later. Memphis is just across the  
border, is largely a Mississippi city and is  
convenient to the entire State.

By invitation of the Memphis pastors I  
attended a meeting in Memphis on Tuesday  
March 26th. They had hoped to see pres-  
ent at the meeting a number of Missippians  
but A. E. Jennings and I represented the  
State. I think, however, that at least half  
the Memphis brethren at the meeting were  
former Missippians. Memphis is a Missis-  
sippi city. Bro. H. P. Hurt was chairman  
of the meeting. He had conferred with the  
members of the committee appointed at our  
last State Convention and had heard from  
all but one of them. All those heard from  
were favorable to the Memphis proposition.  
It was decided to apply for a charter and  
make an effort to raise the \$75,000. A tem-  
porary board of Trustees was appointed of  
which the writer was made President with  
H. P. Hurt Treasurer and Prof. A. H. Ellett  
Secretary. The following men were elected  
temporary trustees from Mississippi: A. E.  
Jennings, Water Valley; B. G. Lowrey, Blue  
Mountain; H. E. Ray, Corinth; C. F.  
Woods, Meridian; Gen. Stephen D. Lee,  
Columbus; F. B. Fox, Jackson; W. A. Mc-  
Comb, Gloster; H. N. Alexander, Green-  
ville; W. T. Lowrey, Clinton.

It is not meant that the above shall in-  
terfere with any plans which may be adopt-  
ed by our Convention at Hazlehurst in July.  
It was felt by all present at the Mem-  
phis meeting that the offer made by the  
College of Physicians and Surgeons was  
such a splendid one that it would not do  
to lose the opportunity.

For my own part I have become thor-  
oughly convinced that the wise thing for  
the present will be for Mississippi Baptists  
to center their hearts, influence and gifts  
upon the Memphis Sanatorium. I believe  
that in that way we can do more good for  
the cause of Christ and for suffering hu-  
manity than by undertaking at this time to  
build and sustain a Sanatorium for Missis-  
sippi. Later some similar opportunities will  
open to us in our own State but for the  
present I think we ought to seize the op-  
portunity that is before us.

With a sincere desire to render help to  
my suffering fellowmen, I remain,  
Hopefully,  
W. T. Lowrey.

## THE BAPTIST RECORD.

5

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### An Opportunity for Teachers.

Our Teachers' Training Department is  
offering exceptional advantages to young  
ladies who wish to prepare for public  
school examinations or to increase their  
efficiency in public school work. We give  
special training for primary teaching. Pri-  
mary teachers are THE DEMAND OF THE  
DAY in the South, and a field of pleasant,  
profitable and useful work opens to those  
who are thoroughly prepared.

For some years past those who have  
wanted to enter Blue Mountain College as  
pupils have had to make their engagements  
some time in advance, and few have been  
able to find room in the boarding depart-  
ments for the last quarter of any session  
who did not file their engagements several  
weeks in advance of the opening of that  
quarter. The last quarter of this session  
opens next Monday, April 8th. For some  
weeks all the vacancies that we were ex-  
pecting have been engaged and several ap-  
plications have been on file for other vacan-  
cies in case they occurred. However,  
two cases of measles in the town and one  
in the college have caused a few girls to  
leave and we expect others to follow.

Therefore, we will likely have room for  
several other pupils. If we have measles for  
some weeks, all places that are vacated in  
the school should be taken by your ladies  
who have had measles and who wish to

prepare for public school examinations or  
for more efficient service in public school  
work. If we are able to prevent the spread  
of the disease, some who have not had meas-  
les may find room when all danger is  
passed.

Our books open on May first for engage-  
ments for next session and all who expect  
to enter any department of the school in  
September should apply early in May, as  
the indication are that all room will be  
taken rapidly. Last year hundreds applied  
after all room was engaged.

For full information telephone, telegraph  
or write us.

LOWREY & BERRY, Proprietors.  
Blue Mountain, Miss.

### Signs of Promise.

The Foreign Mission situation in Missis-  
sippi at the close of March shows an ad-  
vance over last year of about \$600.00. The  
Home Mission situation is not so favorable  
by about the same figures. The week has  
been marked by a good interest in the  
cause of missions that we do well to be  
thankful for, though some of our churches  
have fallen off from last year's record. The  
interest at Liberty was at white heat and  
there was joy in the household of saints  
when the contribution to Foreign Missions  
rounded an even hundred. At Mt. Olive the  
meeting was especially fine and enjoyable  
with a contribution of \$48.05, and to this  
Eupora stands a close second with \$48.80.  
With the departure of Pastor Sherman from  
Senatobia is the Foreign Mission collection  
of \$54.75. Academy in Tippah makes in-  
crease over last year gratifying alike to  
pastor and people, and so with Salem in  
the Lauderdale. Monticello makes a first  
instalment of \$56.00, while Ebenezer in her  
101st year makes slight advance over last  
year. At Bethlehem in Chester the collec-  
tion was \$28.15, a slight decrease. Mars  
Hill sends \$49.45 as evidence of her inter-  
est in Home Missions. Boom! a signal gun  
of the largest calibre. It brings a message  
of good will in no uncertain manner to tell  
of love to Jesus and His cause. The check  
reads \$600.00 and the letter says another  
just like it will follow in a few days. My  
hat is off to Hattiesburg 1st church, and  
also to Temple College in the honor it took  
unto itself way up there in Philadelphia  
with its 3,000 students in telling us to write  
D. D., after the pastor's name. No bigger  
however is this large gift than many an  
other much smaller, because "if there be a  
willing mind it is acceptable according to  
that a man hath," and here are letters from  
Coffeeville with \$42.75 which I hope is a  
sacrifice acceptable well pleasing to our  
Lord, and so of Reagenton with her \$25.00,  
and many others whom space will not allow  
me to name in these signs.

One-fourth of the new year has gone in-  
to the past, and it seems but yesterday  
when we were sending our New Year greet-  
ings, and with the close of this month we  
enter April with its anxieties and fears  
and hopes. This is the great mission month  
of the year. It is astonishing how many  
people wait for the April showers to pour  
out their money in this great cause. We of  
Mississippi are not alone in this, nor is it  
confined to the South for away up among  
our northern Baptists the rule holds. Last  
year in Mississippi alone nearly \$18,000  
were put on the altar of our King. "What  
thy hands find to do, do with thy might."

A. V. Rowe.



April 4, 1907.

## The Name "Christian."

Like tells us Acts 11:26, "The disciples were called Christians first in Antioch who gave them this name, and what did it import as applied to the disciples? This is a reasonable question to ask, whatever the answer may be. The Jews did not use it. They called the disciples, in contempt, "Greeks" and "Nazarenes." They rejected all our Lord's claims to the messiahship, and regarded him as an impostor. They knew that the word Christ which suggested the name Christian, was the name as Messiah; and to call his disciples Christians would be equivalent to acknowledging Jesus as the messiah. They were far from admitting, even remotely, that this was true. There are good reasons for believing that the Jews gave them this name. The name did not originate with the disciples themselves. They called themselves "disciples," "believers," "brethren," "saints," etc. All through the New Testament the word "Christian" is never used by them to designate themselves, which means that Hackett, in his commentary on this Scripture, to say: "Such an origin would be inconsistent with its infrequent use in the New Testament." It is used only three times—Acts 11:26, 26:28; I Peter 4:16—and that, from the outside. When Apphia said, probably contemptuously: "Just you persuade me to be a Christian," Paul purposely avoided the use of the word, not wishing you were a Christian, but, I wish you were almost, and together with me am except these bonds." Paul did not use Timothy, I Tim. 4:12, as becoming an example of the Christians, but of the believers. Here are two good places where the apostle would doubtless have emphasized the importance of the name, had it been assumed by the disciples, or had he considered it as appropriate to them. His neglecting to do so, is evidence that he did not apply it to themselves in his day. Was the name of divine origin then? The objection, urged above, may apply here also. The failure of the Holy Spirit to influence the believers to use it, is proof that it was not. If the Holy Spirit changed the name of the Lord's followers from disciples to Christians, it is inconceivable that they should so utterly conceal the fact, and so universally ignore the name whenever, and wherever God changed names in the Old Testament, the fact is there stated, and the reason for it given, as when he changed Abram to Abraham and Jacob to Israel. There is no such statement made in Acts 11:26, and there is no seeming necessity for the change, as is urged by those who claim that the change was inspired, that the divine origin of the word translated "were called." This word is chrematizo, and is used often in the Bible to express intimations from God, but not universally, as when Paul—Rom. 7:3—speaking of a woman who was married a second time while her first husband was yet living, said: "She shall be called an adulteress." The word here rendered "shall be called" is chrematizo. Here there is no necessity for divine direction to call the woman an adulteress, but common sense would dictate it. Usually, when the word suggests direction from God, this is shown in the context, as when the wise men "were warned" (chrem) in a dream not to return to Herod, and Joseph was "warned" (chrem) in a dream, and

"turned aside into the parts of Galilee," and Cornelius was "warned" (chrem) by a holy angel to send for Peter. In defining chrematizo, Thayer gives three meanings to it. The 2d and 3d thus: "2. To give a response to those consulting an oracle." "3d. To receive a name or title, be called," and under this 3d head he cites Acts 11:26 as an example, and so divests it of any inherent divine authority. If the Jews did not give the name, and if the disciples did not assume it, and if it was not divinely imposed, whence then is its origin?

It is conceded by biblical scholars that it was given by the Romans in Antioch, whether as a nickname, they are not agreed. Meyer says of it: "The name decidedly originated, not in, but outside of the church. Seeing that the Christians in the New Testament never used it of themselves." Here the origin of the name must be derived from the Gentiles in Antioch. The word rendered "Christian" in this scripture is christianos. It is a new word, coined and used for the first time here in Antioch, and is of uncertain meaning. Butler says: "The name doubtless originated with the Gentiles, and was distinctive only." Consequently, it had no Bible significance. If there had been any necessity for changing the name of "disciples" to "Christian," and if it had been the work of the Holy Spirit, he no doubt would have used the Old Testament term "christous" and not this new term "christianous." This word is used in the Old Testament to designate God's people. We read in I Chron. 16:22, and Psa. 105:15: "Touch not mine anointed ones (Christon), and do my prophets no harm." When it is used in the singular number (Christos) it is equivalent to God's elect. The Holy Spirit does not invent new terms to express himself; or, if he does he also defines them. There is no special import to the term christianous. "It is a Latin derivation from the Greek term for Messiah; it is connected with the office, not the name of our Lord." Although the name, Christian, from the 2d century has been universally accepted by the followers of the Lord, and has acquired a definite meaning, it had no such meaning at Antioch in Paul's day. It was a name given to believers merely to distinguish them from the unbelieving Jews. It was born out of this necessity. It was only a distinguishing appellation, and beyond this, was meaningless. To build up a doctrine on this name, and make it a distinguishing tenet of and a necessity for a new sect is utterly without warrant in the scriptures, and is misleading. There is a strange fascination in this "new name" for a certain class of people. What "wild reasoning," and "far-fetched" arguments are sometimes used to show the absolute necessity of wearing "this name only."

Right recently, the writer read a sermon in the Christian Standard Disciple. The subject was "The New Name" and the text Isa. 62:2—"And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name." After "ringing the changes on the significance of Bible names in general, and changed names in particular, the preacher landed his subject on Acts 11:26—"And the disciples were called Christians first in Antioch"—which was to be expected, for this was "the answer sought." This was the "new name" predicted in his text. Whether he read the whole chapter from which his text was taken, it seemed never to have occurred to the preacher that the answer to his text

was given in the 4th and 12th verses of that same chapter. Had he looked at these verses, he might have been spared the labor of making this sermon. With the disciples—Campbellites—this "new name" has become a slogan: it is "a name to conjure with." Claiming this to be a divinely imposed name, has been worth much to them in drawing converts—or perverts—from other denominations. How great sometimes is the power of perversion! If there is any merit or virtue in religious names humanly imposed or assumed, Ignatius Loyola would seem to have the advantage of the nickname-loving Antiochians, for he at least got the name of our Lord, when he called his religious order "The Society of Jesus," and its members "Jesuites." And he had as much right to name a religious order as the Romans did in Antioch. When urged to break away old settings and discard all other names by the advocates of the "new name" theory, let it be sufficient to say "This is not an inspired name," and that is the ending of it. The "name" was meaningless when first applied to the disciples, and however much it has become endeared to believers by centuries of usage, it is of Gentile origin—and not of God.

H. W. Rockett.

## Liberty.

Dear Bro. Bailey—My church here at Liberty gave last Sunday \$100 for the support of a native worker on the foreign field. I am the happiest pastor in the State. I can't help it because my work is making such wonderful strides. May the Lord bless you in your work is my prayer. Truly, Liberty, Miss. S. W. Sproules.

## An Open Letter to Dr. E. Y. Mullins, President, Louisville, Ky.

Dear Dr. Mullins—As a member of our State Board, as a pastor and as a Baptist, I have very little patience with the resolution inclosed in yours of the 23d inst., to wit:

"Whereas it will be manifestly to the interest of our Baptist cause in the several States, and to the Seminary, for Seminary students to retain their identification with the States from which they come to the Seminary, and upon leaving the Seminary to find work in the State which has contributed to their theological education, and whereas there exists some feeling that the States do not receive from these students this return of loyal service, and on the part of the students that the opportunity to return to their own States is not always provided as it might be, therefore

"Be it resolved that the Board of Trustees request the Faculty of the Seminary to take up this matter with the different State Boards by consultation with the State Secretaries, to arrange if possible for the State Boards to make appropriations to employ and use Seminary students in missionary and evangelistic work during vacation in the States from which they came to the Seminary."

We are taught that the essence of sin is selfishness; and the resolution carries too much of the selfish spirit to commend itself to me.

Then, Dr. Mullins, suppose you had obeyed the spirit of this resolution, remaining in Texas, not going to Baltimore, or Newton Center either? In that case, you would not have been much nearer your present place of usefulness and power than thousands of the rest of us are.

April 4, 1907.

Again: Mississippi has a score of great preachers and leaders in Texas, not to mention other States, who, had they remained here, never could have been the power they are, in the hands of God for good, as they have become in their present fields of labor. And how we who have remained by "the stuff" in the home land, rejoice over the success of Mississippians in other States!

Nor has the old State exhausted herself, in giving up these noble sons of hers, to enrich the stock elsewhere, and supply a want that could not be had from any other quarters. Indeed, our generosity in this matter has been our crowning glory, enriching us both at home and abroad. For, we still are able to produce men who are in demand, and who can say "No" to some of the largest churches and most influential pulpits in the southland, so large and important have our own churches grown, under the "giving" spirit that has so possessed us for the last quarter of a century. We have as good and strong man, in our home pulpit now, as those we have given up—and another fine crop coming on, to supply the world's need, if it please God to use them.

No, no! never let the greatest Theological Seminary on this earth commit itself to a policy so manifestly unwise and selfish as that proposed by this resolution. To do so would "crib, coffin and confine" our forces disastrously, if acted upon by all the States. There could be but one other thing more disastrous; and that would be, for us to take the next logical step, in the "down-grade" movement, and resolve to use all our forces in the home land, sending no more of our "noblest and best" into the "regions beyond" the seas.

I do not know what the result of the carrying out of this resolution would be upon our "moral consciousness," but, as to the world-field of which our Lord speaks, much of it would lie fallow until He comes again, for the sheer need of laborers to push the plowshare of gospel truth in many of its waste places.

As to the work of the students "during vacation," all of them who are any account at all can get all the work they can do. Our Mississippi men, so soon as the session is out, come home and go right into our "protracted meeting work" for the whole summer. It might be well for our State Boards to arrange with some of them to work in destitute parts of the States; but not with the intention of holding them, or placing the brethren so used under obligations to return to the home State, when they have finished at the Seminary.

I believe in co-operation, consecrated, good sense and all that sort of good thing; but I do not believe in converting our greatest Theological Seminary in the world, into a mere ministerial bureau, or agency for locating preachers with, this that or some other church. The several State Boards need to handle this matter with great caution, lest they also dwindle into such an agency. There is still good reason for us to let the Lord be heard in the disposition of His forces.

Say to the men from Mississippi that there is a big door, wide open, in their good old new State for all of them when through with you—provided they can preach and "do things." We shall be glad to have them all come home and help us grow, or go to Texas, or anywhere else on the face of the earth where the Lord of the Harvest may need them most.

With a hearty good will, I register myself as being against the movement—a

"down grade" movement, if you please, for our Baptist ministry.

Very sincerely,  
W. P. Price, R. S. & T.  
Miss. Bap. Con. Board.

## Romans 8:11.

"The law of the spirit of life in Christ Jesus makes us free from the law of sin and death."

Eld. W. T. Stegall, Pontotoc, Miss.

In last week's issue I quoted a number of scriptures, proving that man could not free himself from the curse of the law and bondage of sin. I think it is generally conceded by Baptists as well as others that Christ Jesus by his death and resurrection secured our liberty as stated by Paul in Gal. 5:1. But our Arminian Baptists, together with others of like faith teach, as I understand them, whether they will acknowledge it or not, that said freedom is not available, or cannot be secured until man, either wholly or partly, by the exercise of his own will power has at least repented of his sins and believed the gospel, as a meritorious act on the part of the carnal or natural man; which I believe to be rank heresy. Repentance does not result from the natural or carnal will of man, but rather is the fruit of the Holy Spirit operating on the heart. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:20. "There is none that understandeth, there is none that seeketh after God." Rom. 3:11. Men then do not earn or merit repentance through some act they can perform by some natural power within them but God grants repentance unto life. See Acts 11:18. "I am not come to call the righteous but sinners to repentance." Math. 9:13. Repentance, then, is the result of God's word being planted in the heart. Man cannot repent without a knowledge of sin. God convicts men of sin by the Holy Spirit, through the law. "Through the law cometh the knowledge of sin." Rom. 3:20. "I had not known sin except through the law, for I had not known coveting, except the law had said thou shalt not covet." Rom. 7:7. "The law then became our tutor to bring us unto Christ, that we might be justified by faith," Gal. 3:24. The law, God's word the sword of the spirit, convicts the penitent sinner that God is Holy, pure, absolutely perfect and that he himself is a sinful, perished wretch, worthy of nothing but destruction in the fire that is not quenched, totally unfit for Heaven and already condemned to death because of his iniquities. He either from the hearing or reading of God's word understands that "it is not the hearers of the law that are just before God, but the doers of the law shall be justified." Rom. 2:13. Therefore, being convinced that he is not a doer of the law, but a transgressor of the law he sees and understands that he is under its penalty, which in all cases is death. "For the wages of sin is death." Rom. 6:23. Thus his stubborn will is broken; he sees himself a powerless, condemned wretch, wholly unable to revoke the death penalty God has passed upon him and in helpless despair cries out Lord, save me or I perish. He is waiting then to accept a Savior because he sees that he cannot save himself. Thus it is that God works in him to will and to do of his own good pleasure, thereby bringing him to repentance. Faith is also the result of the gospel being planted in the heart, by

the foolishness of preaching. Faith does not have its origin in the fleshly heart, but is planted in the heart of the word of God. Man cannot and will not believe the truth until convinced of the truth. Through the law God convicts the penitent sinner that he is a guilty wretch and lost; by the gospel God convicts him that Jesus Christ came to seek and to save that which was lost, that the Lord Jesus bore his sins in his own body on the tree, bore his griefs and carried his sorrows, was wounded for his transgressions and bruised for his iniquities, that the chastisement of his peace, was upon Jesus and with his stripes he is healed." Isa. 53:4. The sinner believes then because he is convinced of the above truth hence it is written that "Jesus is the author and perfecter of our faith." Heb. 12:2. Christ the word who is the way, the truth, the life is planted in us, formed in us the hope of glory; therefore we are not justified by the faith of the will of man but by the faith of Jesus Christ, or in other words faith comes from the new born man, which after God hath been "created in righteousness and holiness of truth," and not from the "old man that waxeth corrupt after the lusts of deceit" and God fixed it thus that our "faith and hope might be in him." Jesus said in John 6:63 "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." The word then is spirit, the word is life, and able to quicken the dead into life. "Verily, verily I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. The word gives life to those dead in trespasses and sins and the penitent sinner believes because of life and not in order to procure life, and justified because of faith; and the one follows the other according to the will of God as surely as night follows the day. Therefore Jesus said "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment but hath passed out of death into life." John 5:24. Man is not born of God because he believes, but believes because he is born of God. "Whosoever believes that Jesus is Christ is born of God." I Jno. 5:1. Man does not believe in order to obtain life but believes because he already has life. "Verily, verily I say unto you, he that believeth, hath eternal life," John 6:47. "Of his own will he brought us forth by the word of truth." Jas. 1:18. "For in Christ Jesus I begat you through the gospel." I Cor. 4:15. Having been begotten again, not of corruptible seed, but incorruptible, through the word of God," I Pet. 1:23. "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16. Brethren let us preach the word of God, it is spirit, it is life, it is the power of God unto salvation to every one that believeth.

(To be continued).

## An Appeal.

Dear Readers of The Record—I want to make an appeal. Rather, I want to repeat—but from another standpoint—the same appeal you have seen and heard several times during the last few months. It is in behalf of the dearest cause on earth to us: the Mission Cause.

You have read with stirring interest the appeals from Bro. Willingham that have



come from his anxious and hopeful heart. You have read the appeals from our secretary the Bro. Lowe, and our vice-president, Bro. Yarborough. You have seen the appeals in your paper for greater efforts religious papers.

You have heard from time to time the appeals for your paper for greater efforts and enlarged gifts in this time of pressing need.

Through your paper, and in many ways, you have heard the appeal coming from perishing millions beyond the sea for us to send the light across the restless waves, for they too would see Jesus.

I trust that these appeals have already touched the hearts of you all, and that you will respond somewhat in the spirit of the sacrificing Jesus.

But I want to make this appeal again in behalf of another set of anxious hearts.

There are in the Southern Baptist Theological Seminary more than fifty young men and women who have consecrated their lives to be used in the service of the Master in foreign lands. Some of them are the choicest on earth. Now there is no delusive spirit of vain fanaticism nor the sudden outburst of an unstable enthusiasm that leads us to want to go, but it is a real life purpose based upon a heart conviction. Oh brethren and sisters, our hearts burn within us while we await the time to go, for unless our boards are relieved of debt and means are furnished it cannot be done. Shall we answer the call of God with a heart of willingness, shall we pray the Christian people of the Southland to send us, and shall the heathen in his blindness beg for us to be sent and still the means be withheld?

I plead that you who read this will give more of your living—that we may give—not our living but our life for the cause of Him who gave His life for us.

Oh people of Mississippi you can. You ought. Will you?

J. E. Wills.

Louisville, Ky.

#### Receipts of Convention Board for January and February

Aberdeen Association. S. M. H. M. F. M.

Verona \$50.00

Okolona 10.00

Nettleton 2.00

Bogue Chitto Association 6.25

Moaks Creek 10.00

Smyrna 11.60

Salem 21.00

Bogue Chitto 8.52

Summit 132.00

Magnolia 34.30

Osyka 5.00

Calhoun Association 2.55

Midway 2.65

Carey Association 1.10

Gloster 7.00

Roxie 4.00

Chickasaw Association 17.30

Mt. Pleasant 62.45

Eern 42.00

Cherry Creek 10.75

Chester Association 20.00

Bear Creek 76.00

Aekerman 12.25

Sturgis 4.15

Spring Hill 8.00

New Haven 102.05

Central Association 3.90

Canton 38.10

Jackson 7.00

Terry 7.00

Palestine 7.32

Bethesda 23.35

Salem 17.40

Mt. Pisgah 8.00

Antioch 14.40

Clinton 28.80

Mission Society Jackson 2d church 170.00

mas offering to China \$10.23

Copiah County Association. 1.55

Pilgrims' Rest 15.15

Gallman 23.53

Spring Hill 376.70

Crystal Springs 38.00

Hazlehurst 8.88

Sardis 11.00

Chickasaw Association. 8.00

Buckatunna 10.30

Enterprise 10.61

Mt. Zion 5.00

Shutbuta 62.50

Hepsibah 5.00

Coldwater Association. 5.00

Ebenezer 12.75

Bunyard's field 7.20

Hernando 3.50

Como 8.00

Columbus Association. 45.00

West Point 1.29

Sharon 90.32

Pleasant Hill 30.50

Deer Creek Association. 24.20

Itta Bena 35.00

Gulf Coast Association. 3.15

Moss Point 11.00

Pascagoula S. class 2.50

Biloxi 5.00

Hobbs Chitto Assn 3.50

Harmony Association. 23.95

Standing Pine 15.00

Lena Friendship 9.05

Stump Bridge 6.25

Hopewell Assn 9.00

Pleasant Ridge 9.50

Mt. Olivet 10.00

Hillsboro 8.25

Kosciusko Association. 8.25

Yokanookany 13.50

Lebanon Association. 9.05

Sumrall 6.25

Eastabuehie 9.00

Laurel 1st church. 9.50

Hattiesburg Col. St 10.00

Lawrence County Association. 8.25

Lauderdale County Association. 11.20

Immanuel 71.82

Meridian 1st 9.20

Meridian 15th Ave 20.00

Oak Grove 20.00

Meridian S. Side. 5.00

Mrs. C. C. Dunn 2.50

Mississippi Association. 20.26

Tangipahoa 11.00

East Fork 2.45

Bethlehem 5.95

Berwick 50.00

Liberty 12.00

Gloster 1st 2.00

New Salem 3.00

J. Q. Byrd 9.15

Ebenezer 7.00

Oxford Association. 30.92

Batesville .75

Pearl Leaf Association. 13.20

Collins 5.00

Seminary 15.25

Rankin County Association. 4.00

Union 9.00

Mt. Pisgah 5.00

Fannin 14.05

Oakdale 12.25

Clear Branch 8.00

Springfield 3.50

Pulaski 105.00

Brandon

Sunflower Association.

Gunnison 122.50

Lula 17.50

Strong River Association.

Liberty 17.00

Tippah Association.

Ripley 33.61

Tishomingo Association.

Mt. Olive 25.00

Union Association. 5.00

Mrs. Miller 123.50

West Judson Association. 15.35

Tupelo 7.50

Columbia 9.75

Zion Hill 10.30

Yazoo Association. 10.61

Hays Creek 5.00

Durant 6.00

Pickens 5.25

G. W. Toombs 8.75

Vaiden 2.50

Zion Association. 5.00

Unity 62.50

New Hope 32.20

Trinity Association G. M. \$21.61

Miscellaneous. 31.80

Mrs. Brand 30.00

Church Building. 4.00

R. A. Cohron 5.00

Mrs. Rye 1.00

F. E. Pitts 1.00

J. W. Summers and wife 1.00

Bro. Echols 1.00

Fellowship W. M. U. 5.00

Ellisville 50.85

Miss Lena Hall 3.00

Dr. Williams 10.00

Rolling Fork 3.80

Bentley 3.60

Salem 8.30

Mrs. Kier 2.50

Hebron 15.55

New Hope 5.00

Brookhaven W. M. U. 10.00

Poplarville 13.50

Society Hill 9.05

Demarene Ridge 6.25

Sardis 9.00

Gallman 9.50

Quitman 5.00

K. C. Hall 10.00

Water Valley 10.00

Brandon 8.25

Dry Creek 11.20

Rock Hill 7.25

Oloh 2.45

A. P. H. Thompson 2.00

Providence 5.00

Aberdeen 39.53

Anguilla 5.75

Winona 12.75

C. M. Morris 5.00

Mt. Rose 4.60

McCool 9.35

Kosciusko 17.00

Canton 10.15

White Oak 3.00

J. M. Phillips 3.00

Shady Grove 9.15

Hebron 7.00

Ministerial Education. 4.00

Cash 1.00

F. E. Pitts 5.00

Lumberton 33.00

Lexington 1.00

Gulfport 7.05

Ellisville 6.00

Union 3.00

Okolona 2.00

Miss Hester

Mississippi College. 20.00

Cash 1.00

F. E. Pitts

Margaret Home.

Sardis 1.00

Gloster 5.00

Sustentation.

Stevens Creek 15.00

D. A. Covington and daughters 2.25

Prentiss 7.80

Ebenezer 12.90

F. E. Pitts 1.00

Orphanage 10.00

J. C. Robert 5.00

G. W. Nutt 1.00

Columbia 17.75

Gulfport 10.75

Columbus 98.00

Mt. Nebo 2.95

Thomasown 6.60

New Zion 5.35

Goodman 6.00

Mrs. Heaton 5.00

Ellisville 14.10

Blue Mountain 19.60

Silver Springs 5.00

Hopewell Association 8.00

Sharon 3.00

Mrs. Stubblefield 5.00

Central 3.05

Winona 32.89

Long Creek 12.20

Unity 2.80

Mt. Gilad 5.50

G. W. Toombs 2.50

Greenville S. S. 13.09

Kosciusko 22.00

Clinton 17.61

J. M. Phillips 1.00

New Salem 1.75

Bethesda 1.60

Jackson 1st 22.05

Cherry Creek 7.10

Providence 5.00

Macedonia 3.62

Gloster 10.00

Sustentation Endowment. 20.00

Bryan Simmons

Easter After-Thoughts.

Spring, thou beautiful Spring has come,

And the March winds from Mexico's coast,

Laden with flowers' sweet perfume,

Has kissed away the winter's frost.

Grim old giants of the forest,

Clad in robes of beauteous green

Gracefully bow their lofty crests,

To kiss the gracious hand unseen:

The



## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

## OUR MISSION STUDY FOR APRIL—AFRICA.

## A Cry for Africa.

Why didn't you tell us sooner? The words came sad and low; O ye who knew the gospel truths, Why didn't you let us know? The Savior died for all the world, He died to save from woe; But we never heard the story, Why didn't you let us know?

Hear this pathetic cry of ours, O dwellers in Christian lands! For Africa stands before you, With pleading, outstretched hands; You may not be able to come yourself, But some in your stead can go, Will you not send us teachers? Will you not let us know?

Africa, "The Dark Continent," "the white man's grave," as the natives call it, is the least inviting of all our mission fields. Yet, one who carries the gospel to that dark land is in a truer sense a missionary, than is one who goes to a pleasant field. Nearly sixty years ago, when our Southern Baptist Convention was in its infancy, Rev. T. J. Bowers had his heart turned toward Africa. On the 22nd of February, 1849, he was appointed by the Southern Board as a missionary to Soudan. For several months he traveled through the South, endeavoring to secure a colleague in this work, and at length, Mr. Henry Goodall, who had been appointed to China, was prevailed upon to change his field, and to accompany Mr. Bowen to Africa. A young colored man, Robert F. Hill, also bore them company.

They reached the western coast of Africa Feb. 8th, 1850, making their first stop at Monrovia, the capital of the Liberian colony of colored people, sent out from America. After stopping there five days, they started out on foot in search of a native king, of whom Mr. Bowen had heard, that he desired the coming missionaries. Their efforts were ineffectual however, and within a very short time the consecrated Mr. Goodall fell a victim to African fever. The labors of Mr. Bowen covered a period of about seven years, and his final return to America occurred in 1857.

A total breaking down of health brought on by excessive toil in the uncongenial climate of Africa prevented his return. A long line of faithful men and women have given themselves for service in that dark land. Some of them

rest in the sleep of death on African soil. Some were compelled to abandon the fight on account of frequent attacks of the deadly fever. Two saintly women will sleep with them until the resurrection morn.—Mrs. Phillips and Mrs. Reid. Today our little band of missionaries occupy substantially the same section of country, namely, the middle west of Africa, as did their predecessors. The interior is still an unknown land.

The chief mission stations are at Abeokuta, Awyaro, and Ogbomoshaw, because these were the places in which our first missionaries labored. Lagoos, the only seaport is a very prosperous government colony, lighted by electricity, provided with a magnificent government house, courts of justice, hospitals, churches, a bank, schools, post office, and many business houses. There are three Baptist churches, all self-supporting.

The three churches of Abeokuta were under the supervision of the lamented W. T. Lumley.

Shaki is on the northern boundary of the Yoruban country, and is occupied by two missionaries, Mr. and Mrs. Duval. Fifty years ago Mr. Bowen was denied access to that country. Today, one hundred and twenty miles of railroad extends through the centre of Yoruba. There are open roads everywhere, and a guarantee of protection by the British government.

Ogbomoshaw, the seat of Mr. C. E. Smith's training school, his two churches, almost self-supporting, and a mission chapel. Mr. Smith says of his home, "The lot of a missionary in the Yoruba country is not an unmixed toil. While there is much to contend with, and we must forego much that we count dear, yet there is a great deal of joy in our life and work. I am sure that we feel it a cross to be deprived of the privilege of continuing in the work. We have our homes, to which we become attached. Our hands are full of work, and this, since for the Master, is a great blessing."

We are not objects of commiseration, but we do ask the prayers and co-operation of God's people.

To Drive out Malaria and Build up the System Take the Old Standard Groves' Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple. Quinine drives out the malaria and the iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

## War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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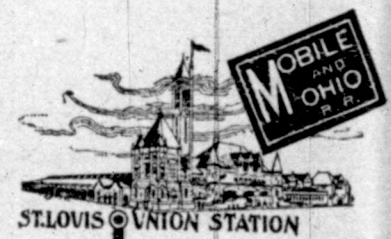
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Ar. Gulfport 11:00 a.m. - 10:00 p.m.  
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Lv. Gulfport 7:30 a.m. - 4:15 p.m.  
Hattiesburg 10:35 a.m. - 7:25 p.m.  
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Philadelphia, Pa.

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New Bell Church and School Bells.  
Manufactured by C. S. BELL CO., Hillman, N. Y.

## The Serious-Minded Women.

There is nothing that women  
cannot do—but the work must be  
planned with a thoroughness that  
precludes failure, and done with  
a modesty which is the inherent  
charm of the superior sex" write  
Herbert D. Ward in Woman's  
Home Companion for April.

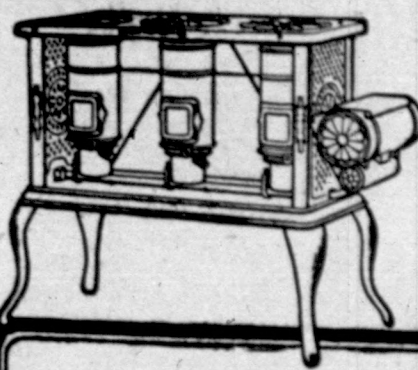
"As I said, every community  
has its own problem. Most of  
these originate outside of the  
home. Pure water, pure food,  
pure air; clean streets, sanitary  
schools and tenements; district  
nursing; the education of the ignorant  
in the care of babies; the  
question of paupers; the public  
baths and traveling libraries; the  
treatment of our women prisoners  
in prison and after; the lodging-house  
problem—these are only  
a few of the civic puzzles crying  
for trained women to solve.

"A woman does probably her  
greatest share of her duty as a  
citizen when she makes a home  
safe and happy harbor of refuge  
from a stormy world, when she  
brings up her children into noble  
manhood and womanhood, and  
when she does not destroy her  
husband and family by bad cooking  
and bad temper; but that  
same woman crowns her career as  
a citizen when she interests herself  
in and becomes a vital part  
of some problem of government.  
A woman successful in home life  
is desperately needed in civic  
life."

## The Reasonable Hope.

Experience and observation  
whisper that Nature never wastes  
any treasure, that she gathers up  
all fragments and that in her texture  
of gold and purple no stitches  
are broken and no threads are  
dropped. Following some unseen  
leader, everything is climbing up  
and marching on. The very  
things that seem wasteful, when a  
little time has passed, are found  
to be salutary. The roseleaf that  
falls today lends a richer red to  
tomorrow's petals. The foliage  
that falls from this year's oak  
makes next year's leaf hold a  
finer luster. The sand slabs still  
preserve the track of the bird.  
The air is a whispering gallery,  
upon which thoughts are written  
upon an imperishable scroll.  
When the householder builds a  
mansion, he stores it with art  
treasures, with objects of use and  
beauty, that loved ones may enjoy  
and use and hand on from  
generation to generation and century  
to century. And think you  
that God builds the house of  
man's soul, and makes it beautiful  
with the hereditary treasures  
of a thousand artist ancestors,  
only to pull it down in death  
and blacken it with ruin? Thou  
foolish doubter!—Rev. Newell  
Dwight Hillis in The Delineator  
for April.

Kingman implements are the  
best on the market. Sold by  
Brown Bros.

The New  
Oil  
Stove

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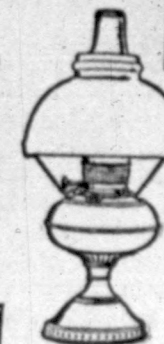
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without overheating the kitchen. Made in three  
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is the best lamp for all-round household use.  
Made of brass throughout and beautifully nickelled.  
Perfectly constructed; absolutely safe; unexcelled  
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Barred Plymouth Rocks.  
All Eggs selected from prize winning  
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\$1.00 PER SETTING.  
3 Settings for \$2.00 After April 1st.  
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for treating nervous diseases. For full particulars call or address The Victor  
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## ANNOUNCEMENT I

Bibles, Pulpit, Family and Teacher's Commentaries, Religious  
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Sunday School Supplies, Denominational Books and Tracts, Marriage  
Certificates, Agents for Moody's Colportage Library, Wedding  
Invitations, and Visiting Cards, Collection Plates and Baskets,  
Baptismal pants, Communion Sets, and Church Envelopes.  
Our Church Roll and Record is the best and cheapest published. Gladly  
furnish estimates to those having books or tracts to publish. We have  
established a reputation of fair dealing and built up a large mail order as  
well as a retail business. Orders are filled promptly and at the lowest prices.  
We keep large stock. Write plainly what you want, and if it does not come  
up to your expectation return it at our expense. Correspondence solicited.  
Catalogues furnished. Forward orders to Baptist Book Concern,  
Louisville, Ky.

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Price 30¢ a copy \$5.75 a dozen  
Songland Melodies is the great new century Baptist Hymnal of which  
the voice of the musical English speaking masses, the world over, is  
"Best song book on earth."  
\$20 matchless hymns, new and old, words and music. Printed round or shape  
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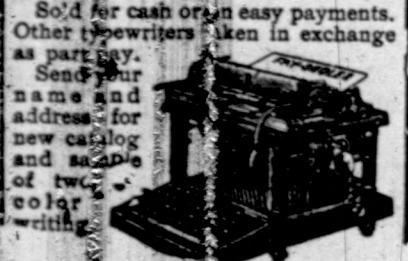
**Pimples and Pimples**  
The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with  
**HEISKELL'S OINTMENT**  
The magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, little eruptions. After the use of Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.  
Ointment 50¢ a box. Soap 25¢ a cake. Postage 5¢.  
Sold by all druggists or sent by mail.  
JOHNSTON, MCLOWAY & CO.,  
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The New Model  
Fay-Sholes  
IS READY

Has all the good features of previous models, and a few, needless escape-ment that suits the requirements of any operator and does not need change of adjustment for speed or regular work, with many other new improvements. A features that please the operator and owner alike in producing more and better work. You ought to use a

Fay-Sholes  
Typewriter

It is simple, easy to understand and operate; light running, a powerful manifold, making but little noise; does nice clear-cut work; the key action never tires; there are no greasy rods or bearings to keep clean, soil the hands, or spoil the work.  
The Fay-Sholes has an "oil-less" carriage. Every Fay-Sholes Typewriter is handsomely finished in black and gold, is durable and fully guaranteed.  
Sold for cash or on easy payments. Other typewriters taken in exchange as part payment.  
Send your name and address for new catalog and sample of two color writing.



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STATE AGENT,  
P. O. Box 485, JACKSON, MISS.



## OPERATION REVENTED

The True Story of a Lady Whose Doctor Counselled an Operation, But Who Cured Herself at Home. After all Other Treatments Had Failed.

Only a weak woman, who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wins of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wins of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Fancher E. Stephenson, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephenson, President of the Greek Society Arcade, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wins of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation. If your case is like it, why not try Wins of Cardui for your troubles? If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you a Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

A Nurturing Lady

Will send you, with full instructions, some of this simple preparation for the cure of Prolapsed Uterus, Displacements, Peritonitis, the Womb, Ovary or Painful Ovaries, Tumors or Growths, Hot Flashes, Desire to Cry, Sleepless nights, Pain in the Spine, Pain in the Back and all Female Troubles. All send one address. To mothers of suffering daughters, I will explain a successful home treatment. If you decide to continue, it costs about 12¢ a week to guarantee cure. Tell of your suffering. It is all I ask. If you are interested, write now and tell of your friends. Address Mrs. M. Summers, Box 332, New Dame, Ind.

## Deaths

The following resolutions were adopted by the Ladies' Aid Society of Calvary Baptist church, Feb. 25, 1907:

Whereas, our Heavenly Father who is too good to do wrong and too wise to make mistakes has seen fit in His Infinite wisdom to take from our midst one of the best loved and most useful members of our society, Mrs. Willie Duckworth, wife of our respected townsman Mr. P. C. Duckworth, transplanting her from her home on earth to her home in heaven, and

Whereas, We who knew her best loved her best, finding her natural disposition to an exceptional degree kind, sympathetic and unselfish, "given to hospitality," uniformity, cheerful and calm and added to these a deep under current of devotion to God,

Therefore be it Resolved, First, that our Ladies' Aid Society has lost a much loved and valued member, one whose exemplary life will continue to be an inspiration although she has gone before.

Second, That we extend to the bereaved husband, family and relatives our deepest sympathy in this their great loss.

Third, That these resolutions be spread upon the minutes of our Society and that a copy be given the husband and a copy be sent to the Baptist Record and also to the Silver Creek Star for publication.

Mrs. M. E. Fleming, pres.  
Hervia Armstrong, Secy.

## Obituary.

My friend and brother in Christ, Michael Walters Freeman, Jr., went home to our heavenly Father's house of many mansions, Feb. 4, 1907.

He had spent 35 years and 21 days on earth. The first five years were spent in Pickens county, Ala. The remaining years were passed in and near Buena Vista, Chickasaw county, Miss.

His parental home was his home until he was nearly 30 years old, when he married Miss Mary Belle Haughton of Buena Vista.

As a son in the parental home he was true to father, mother, brothers and sisters. In the home which he and his bride established, he was the honored, devoted husband.

When 16 years old, he received Jesus Christ as Savior, and joined the Baptist church at Buena Vista. From this time he walked in newness of life, which showed his love for his Savior, and his appreciation of the great salvation.

For a year and about a half he was deprived of the privilege of active service. Disease disabled him. Yet his patient endurance, his trustful waiting, and loving

confidence in our dear Father were not without their rewards from the Father, or their blessings to his friends and loved ones. He appreciates freedom from suffering more, no doubt, because he suffered. His Savior, upon whom his iniquities were laid, is dearer to him since he suffered some. Heaven is sweeter, since earth had its bitter. O, weary loved one, bathe thyself in seas of God's love! May his grief-stricken widow, and all his relatives live in such intimate communion with God, that they may realize the nearness of the departed loved one, who is just beyond the thin veil in intimate communion with the same divine Father through Jesus Christ.

J. R. Sumner.

Kingman cotton planter is the best on the market. We refer you to Dr. J. R. Carter at Baptist Orphanage. Sold by Brown Bros.

## Deacon Joseph S. Muckles.

Brother Muckles died at his home in Brooksville, March 20, '07. He was 67 years, 2 months, 1 day old. He united with the Baptist church at Macon in 1866. Later he moved his membership to Brooksville and was ordained deacon in 1880. He was married in 1868 to Miss Matilda Menees who, with two sons, survive him.

He served as a Confederate soldier in the 41st Miss., and 41st Texas regiments. Bro. Muckles was a good soldier, upright citizen, kind husband and father and faithful to his church and Lord.

We mourn his death, but our loss is his gain.

E. W. McLendon, pastor.

## BOOKS—BOOKS—BOOKS

To prevent having to move them, am closing out my own publications cheap. Methodism unmasked 50¢ (formerly \$1) A sketch of Baptist in History 10¢ Lord's Supper 5¢ Obedience 5¢ Christian Unity 5¢ Why I am not a Seven Day Adventist 5¢ The entire lot for 75¢, postage paid. Agents wanted at Liberal Commission. Address J. H. THARP, Lakeland, Fla.

## I CURE CANCER.

My mild Combination treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. O. A. JOHNSON, 1235 Grand Ave., Kansas City, Mo.

## American Bowling Congress.

St. Louis, Mo., March 16—31, 1907.

The Mobile & Ohio Railroad will have in effect reduced rates from all points for this occasion. For particulars, call on M. & O. Agents, or write, Jno M. Beall, General Passenger Agent, St. Louis, Mo.

## Tennessee College for Women



Located in the blue grass section of the State, beautiful and healthy, just an hour's ride from Nashville. The only school for women in the State owned and controlled by Baptists, and one of the best for the higher education of young women. EVERYTHING NEW.—Three story pressed brick building; furnished complete throughout; steam heated; lighted by gas and electricity; twenty-four rooms with private baths, besides plenty of public bath rooms. An ideal school in an ideal location, where your daughter will be looked after at all times, in the building of character, training of mind and heart, and development of the body. For further particulars and prices write to GEO. J. BURNETT, Pres. Murfreesboro, Tenn. J. HENRY BURNETT, Bus. Mgr.

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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. TWENTY-FIVE CENTS A BOTTLE.

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WITH SOOTHING, BALMY OILS. Cancer, Tumors, Catarrh, Piles, Fistula, Ulcers, Scans and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.

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Learn by MAIL or AT ONE OF DRAUGHON'S Colleges. PRACTICAL BUSINESS. 25 Colleges in 16 States. 16 years' success. INDORSED BY BUSINESS MEN. 70,000 students. FREE literature. Write to-day for it. JACKSON, MEMPHIS, NASHVILLE, OR ST. LOUIS.

Kingman Stalk Cutter is made to cut stalks and is the best. Brown Bros.

## Notice to Dealers.

Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill and Fever Tonic Co. References: Every Bank in Savannah, Ga.



## WHITE SINGLE COMB LEGHORN, WYANDOTTES.

I am through hatching for the season and my breeders are going at prices that will move them.

Write me your wants Eggs \$1.50 per 15; \$4.00 per 45.

W. C. TAYLOR, 814 Capitol Street, Jackson, Miss.

## GOLDEN SONGS OF GLORY

is the book for your Sunday school. The music is sweet and flowing. The words are full of Gospel truth. It contains 144 pages, and is in either round or shaped notes. Prices: Board binding 30c a copy, \$3.00 a dozen, postpaid; Muslin binding 25c a copy, \$2.75 a dozen, postpaid. Specimen pages free. Address the author and publisher.

JAMES D. VAUGHN, Lawrenceburg, Tenn.

## Ministers Notice!!

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Send five cents in stamps or currency to cover postage and I'll send you a sample. Address

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The Great Hymn and Song Book for Baptist Churches, Sunday Schools, etc. With THE SINGING EVANGELISTS' Music Co., Chattanooga, Tenn., or Waco, Texas.

## After Ten Years.

Blackingham, Fla., March 30, 1905 J. T. Shuptrine, Dear Sir—I send you 25¢ for a cake of Tetterine Soap. If it is good as you have said it must be. I have had an itching on my leg for ten years and two boxes cured me. Yours truly, H. G. McLEOD. Cures all forms of skin diseases. 50¢ from druggists or by mail from J. T. Shuptrine, Savannah, Ga.

## Free To Ministers

The Analytical Holy Bible, Edited and Arranged by Arthur Roberts, 1506 pages; 25,000 References. We have a special proposition to make to Ministers by which they can secure a copy of this valuable Special-Feature, Reference Bible—ABSOLUTELY FREE. Write for particulars.

EGYPTIAN PUBLISHING CO. Madison Building, Chicago, Ill.

## FIVE BEAUTIFUL POST CARDS FREE

to any one who will send a list of names and addresses of boys or girls who will go to college this year or next. Put boys and girls on separate list. (Mention this paper) J. W. BEESON, Meridian, Miss.

By a Kingman Disc Cultivator. Sold by Brown Bros.

## The Bible.

Nor is the popularity of the Bible confined to any one class of people. To the learned and to the ignorant; to the great and to the small; to the sage and to the savage; to the philosopher and to the laborer, the Bible is the Greatest Book in the world. Sometimes we hear people who are not well-informed say that the Bible is a good Book for the masses, but not for the scholars and great men of our day. In the light of facts, this statement is made in either ignorance or prejudice. The greatest minds of all the ages, in every calling of life, have been able and willing to sit at the feet of the lowly Nazarine and learn His laws and precepts. Patrick Henry, on his deathbed, took the Bible in his hand, and, holding it forth, said to his weeping wife and relatives: "My children, I leave you this Book. It is the greatest legacy that could come into your possession." John Jefferson once wrote to his young nephew urging him to investigate the Bible as the Book containing the greatest problems of life. John Quincy Adams, according to his own statement, made just before he died, had been in the habit for over thirty years of reading the Bible the first thing in the morning. Abraham Lincoln did the same thing during those trying months and years of the Rebellion. The poet Collins, when traveling about, was in the habit of carrying one Book with him. A friend, who was curious to know what Book it was above all others he loved so much to have always with him, asked him one day the name of that Book. In reply, Collins held forth a copy of the Bible. Lord Selden was one of the most learned thinkers and lawyers of England. His testimony of the worth of the Book of books and its teachings to him is so remarkable that we give it at length. "I have taken much pains," says the learned statesman, "to know everything that was esteemed worth knowing among men; but with all my reading, nothing now remains with me to comfort me, at the close of life, but the passage of St. Paul's, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I rest."

"There is but one Book, and there is but one Person; that Book is the Bible, and that Person is Jesus Christ," said Martin Luther. Sir Walter Scott gave his testimony to the same effect when, with his dying words, he said to his son-in-law, "Mr. Lockhart, read to me." "Out of which book, Sir Walter," said Mr. Lockhart. The dying man, fixing his eyes on Lockhart, said: "There is but one Book. Read to me out of the Bible." Professor Dana says: "The grand old Book of

God still stands; and this old earth the more its leaves are pondered, the more will it sustain and illustrate the sacred Word." A mixed company of Romanists, English churchmen, and materialists, discussing the question as to what book they would take, supposing they were imprisoned for life, and allowed only one, unanimously decided that the Bible would be that Book. And so the wise men of the East have been followed by the wise men of the West. The brainiest men have come to the manger.—Selected.

There is one peculiar as well as valuable quality about good Bells and that is, with use they improve in tone. This seems to be an invariable rule; the longer the Bell is used the better the tone will become. This is a characteristic point with STEEL ALLOY BELLS. For a Bell at a moderate price we recommend the "STEEL ALLOY" as one of the best. This Bell is the result of Forty Years' experience.

If interested in the purchase of a Bell, we would suggest that you write The C. S. Bell Co., Hillsboro, Ohio, for their Catalogue and prices. This reliable concern is the sole manufacturer of Steel Alloy Bells.

It's not fair to your lamp to dwarf its light with a poor chimney. I manufacture lamp-chimneys that get the most out of lamp-light, and that won't break from heat.

I put MACBETH on every one, because it tells you how to get the best in lamp-chimneys.

My Index tells about these facts, and tells how to get the right size chimney for your lamp. It's free—let me send it to you.

Address, MACBETH, Pittsburgh.

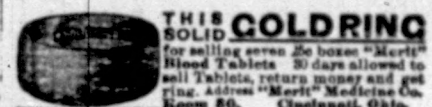
## DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

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Contains 261 rich Gospel Hymns and Songs; the Old, Familiar Pieces to kindle a Revival Wave of song at once; the New to delight and uplift all who love to Sing Unto the Lord new Songs of Praise. More than 50 of the Cream of the Old Time Standard Church Hymns. Convenient Size for Both Grown People and Children. Many Thousands already in use, and sales increasing.

Single copy Dozen 100 net by mail prepaid prep'd  
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Published by THE SINGING EVANGELISTS' MUSIC COMPANY.

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The Choicest Old Favorites and Most Popular New Songs, 128 Gospel Hymns, Selected from 116 Master Writers and Composers of Music, Endorsed by Religious Press, and Noted Evangelists. 4 kinds of binding—prices from \$15.00 to \$18.00 per 100. Sample copy free. BAPTIST BOOK CONCERN, Louisville, Ky.





# White Plymouth Rocks.

Are you interested in White Rocks? If so, do you want eggs from some of "THE VERY BEST" in America? We are in a position to furnish them. They are the ideal fowl for the Farmer and Fancier.

We made a CLEAN SWEEP at the recent Alabama State Fair, in one of the best quality shows ever held in the south.

We also practically made a CLEAN SWEEP at the recent Knoxville, Tenn., Show, winning all firsts but one, all seconds, two thirds and three fourths. We have also been the leading winners in a number of other large shows during the past season. Our matings this season can't be beaten. Eggs from prize winners and birds scoring to 964 at \$2.00 and \$3.00 per setting of 15. Our catalog is beautifully illustrated. It will cost you nothing, let us send you one. Eastland Poultry Yards, Edgar Ave. & Gallatin Pike, Nashville, Tenn.

A. H. Longino, President. W. C. Ellis, 1st Vice-Pres. S. J. Snook, 2d Vice-Pres. G. C. Swearington, Cashier. Ass't Cashier.

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THE HUTCHINS ECZEMA SALVE CO.

THE FLAKE & NEILSON CO., WINONA, MISS.

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## The Home.

### Are Women Changing?

"Women are changing," said Professor Charles Zueblin, of Chicago University, in a recent address in Boston. "That would be blessed news to many a man if the direction of the change was toward larger domesticity and less clubbiness; to more watchful care over her own children at home and less devotion to the children of the poor in the church and college settlements."—Exchange.

The question seems to be: if times change, do people change with them? Undoubtedly a large proportion of people do change with the times; then—is it for the worse or for the better? In the lines quoted there is a sad suggestion, for it is a dark day for any nation when outside attractions and organizations supersede or interfere with the sacred rights of the home. And what more deplorable mistake could any well-disposed woman make than to overlook her most legitimate and solemn duty of looking after her own children, in her eagerness to do charitable or philanthropic work for any other children whatever?

There comes a time in the lives of most women, who live past middle age, to do excellent work in the church and community without really neglecting home duties. The children are either married and settled for themselves, or are of an age to assist in the house in a way to give the mother larger liberty than she could rightly claim while there were little ones in the nursery needing constant care. And by that time, also, a woman is better fitted to take up charitable or philanthropic work. Her judgment is ripener, her experience wider, and her opinions formed more deliberately, and hence with greater wisdom. Let anyone who is in the habit of occasionally attending a meeting where women are the speakers, note the difference in manner and in expression of views, between young, middle-aged and elderly women. The young woman will please with her bright ideas and perhaps sparkling wit. The middle-aged one will present theories and suggestions showing intelligence and probably an outreach after still more information. The elderly woman will speak calmly concerning that of which she knows! Her manner is quiet and unfurled. The very assurance with which she speaks is convincing. There is something restful in the tones of her voice.

Now, it may be that some one will feel impelled to ask right here: "Pray, how is a woman to attain such knowledge and the ability to set forth facts worth listening to if a great or chief

portion of her life has been spent in rearing children and attending to the humdrum cares of a housekeeper?"

The knowledge comes in the most natural way imaginable. She absorbs it every day as she goes along. No bright woman needs to go out and about to learn the news of the day, or to know what is going on in the great round world. Her husband tells what is in the daily paper if she does not have time to read it for herself. He discusses it at the table or in the evening as she sits at her sewing or mending. Callers have considerable to say concerning neighborhood news. The children bring no mean store of information to the lunch and dinner table. And few wide-awake women are there in our land who do not take in occasional lectures and entertainments during the long evenings from fall to spring.

Magazines, so cheap that every one except the poor can afford to take at least one, teem with valuable and interesting matter, even the advertisements showing the skill and ingenuity of the twentieth century man or woman who has some patent article to be sold or some industry of which he or she wants the world to know.

It is the purest nonsense to assume that women must belong to this, that, or the other club in order to gain any needed knowledge. The best and brightest of women can, and do, learn at home. So much for all the vaunted call for the benefits of "clubbiness."

As to domesticity and the care of one's own children, how can women overlook the tremendous responsibility resting upon them as mothers and housekeepers! If, indeed, "the hand that rocks the cradle rules the world," is it not a deeply hazardous thing to let some strange or alien hand do the figurative as well as real rocking? For, of course, it is far beyond the few months that the cradle is rocked that the mother is to be chief guide and instructor. How any woman gifted with common sense can neglect her own flesh and blood to look after other children is too great a mystery for us to cope with. But the danger is, that this is oftentimes a subtle snare.

Tommy comes home to lunch "hungry as a bear," his whole of imagination concerning the hot gingerbread mother said at breakfast time perhaps she might make. No gingerbread: mother had an inward call to go and look after the little McGintys who some one had said needed looking after. Cold meat and a cooky, or two must do for Tommy's lunch. Being just a common boy and no philanthropist, Tommy looks at the matter purely from the hungry-little-boy point of view, and wishes with all his heart that the

whole McGinty tribe were where these one-be-sung predecessor went—to the bottom of the sea!

Very wicked, no doubt; but, who's responsible? Tommy would have been a better boy; he would, alas! have had more after-faith in his mother's promises, he would have been more charitably inclined toward all hungry little boys had he had that gingerbread. The mother's first duty that morning was toward her own little son. In view of her implied promise and Tommy's expectations and disappointment, would it have been much use to have preached to the boy about self-denial and a small boy's obligations toward other small boys?

Mrs. X. Y. Z. had been induced to render special aid at a great church supper. She was to act as matron at the chapel that night, several other capable women to assist her, and a bevy of fresh young girls to act as waitresses. Her husband, who had been absent a week, was to return the next day. Mrs. X. Y. Z. had been chosen as lady-in-chief of the evening because of her great skill as a housekeeper, also because of her superior bearing and always pleasing manners. At noon came a telegram saying her husband would return in time for dinner that evening, bringing with him a valued business friend to spend the night. The message ended with the significant words: "Nothing more needed." The wife at once interpreted their meaning. Her husband felt sure that the home, the dinner, his wife's presence, would all duly and faithfully be awaiting him.

When the matron-elect stated the case at the chapel a mighty clamor arose. Could not the husband and his friend come to the chapel feast? If not, was it not the lady's duty, that once, to let the servant serve a good dinner? Was it really necessary to disappoint so many just for the sake of pleasing one?

Mrs. X. Y. Z. raised her graceful hands: "My first duty, today and forever, is in my own home. Not for anything would I destroy or shake my husband's faith in this matter. He wants the privacy and freedom of his own fireside after a week's unavoidable absence; there are others who can abundantly fill my place, and I must go at once and prepare the dinner my husband is so sure of as he could be of anything."

She went smilingly away. There were murmurs and complaints, until Mrs. A. B. C. said, resolutely: "She is right! She is right: there isn't a happier household in this place than hers. Her husband adores her, and certainly the children are the very pictures of content. The case was just what our lady was to do one of those things—disappoint her husband or disappoint us. I say, she is right; home first, and every

time!" And there wasn't a dissenting word.

Women may be changing, but appeal directly and sensibly to the right kind of wives, mothers and housekeepers, and regarding a plain duty there will not be a dissenting word. — Christian Work.

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### Colonel Russell on the Railroad Situation.

Colonel Russell's address in New Orleans last night is distinguished by the acidity and directness that we are accustomed to expect from him. The text is at the end, when he says:

The needs of the railroads and of the people are mutual; and, if both sides will keep this fact constantly in view, friction and conflicts will be avoided.

It is said, in general defense of the railroad legislation, national and federal, that although drastic, the railroads have deserved all that is put upon them, since they have disregarded the rights of the public; and that it is now, because of pressure only, that railroad officials are beginning to make appeals and point out how injury to railroads means injury to the public and to make claim of mutual interest. It must be said, however, that Colonel Russell is not one of these officials who act in a selfish manner at one time and then speak altruistically at another, and when brought to book, as it were, by popular criticism. He has always shown a desire to care for the public interest, and his railroad has been conducted in a fair manner for the general, as well as for the particular good. Therefore, he is in position to ask that the movement for reform of railroad practice be not pushed to a point where the railroads will be prevented from giving the very service the public most instantaneously demands. We can listen to him without suspicion of his sincerity. What he has to say should have great weight, and if we could so arrange it, we would at this address before every legislator in the country, along with an explanation why it should be

given respectful attention. We think that it would do much good at a time when a very natural desire for reform is leading some of the more enthusiastic reformers to drive ahead without one consideration of what may be the effect of their actions.

### How to Live Well.

Be courteous to all, but intimate with few; and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation. Let your heart feel for the afflictions and distresses of every one and let your hand give in proportion to your purse; remembering always the estimation of the widow's mite, that it deserveth charity; all, however, deserving may suffer. Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds. A plain, genteel dress is more admired and obtains more credit than lace and embroidery in the eyes of the judicious and sensible.—From a letter by George Washington to his nephew, Bushrod Washington, 1783.

### Songs in the Night.

Some flowers bloom only as darkness comes on. This is true both of nature and of man. There are evening primroses and four o'clocks and the night-blooming cereus, which wait for darkness before they show their beauty or yield their perfume. And there is courage and trust and patience and perseverance, which cannot come to flow save as the night of danger, or fear, or trial, or labor is at hand. Cheerfulness and vigor and helpfulness and

## Lard has been in existence a long time—so has indigestion

Human nature is hard to solve. People who are most particular about adapting the weight of their wearing apparel to the season and its conditions, who never think of going out in a storm without an umbrella and rubbers, who would not sit in a draft for a farm, will calmly sit at the table and stuff themselves with lard-soaked food and not realize for an instant that it is likely to give them a full-fledged case of indigestion and clog their whole inner machinery.

Lard is produced from hog-fats, sometimes impure, always indigestible and there's a good day coming when no one will think of using it for cooking. *Cottolene* is the only rational frying and shortening medium in the world. It is made from refined vege-

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